THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."*—HEB. 5: 8, 9.

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## CONSIGNED TO THE TOMB.

### REMAINS OF THE LATE PRESIDENT WILFORD WOODRUFF LAID TO REST WITH IMPRESSIVE AND IMPOSING CEREMONY.

AFTER more than ninety-one years of incessant activity and immeasurable usefulness upon the earth, the mortal tabernacle of President Wilford Woodruff was to-day laid to rest in the silent city above the metropolis that he helped to found and build. The final offices associated with the consignment of his remains to the plain and substantial tomb in which they were deposited were most kindly and reverently administered. Never was a great and good man more loved by his people than he, and perhaps a people never exhibited the love and respect they held for a leader to a greater extent than did the tens of thousands who attended his obsequies and witnessed the funeral cortege as it passed through the streets to the cemetery. Bared and bowed heads were everywhere in the multitude upon the streets. When words were spoken it was with subdued voices and all that was said was said with respect and honor for the departed pioneer, builder and statesman.

Probably not for years to come will such a spectacle as that which was presented this morning be again witnessed. Long before 8 o'clock anxious throngs had congregated in groups around the Temple square, awaiting the opening of the outer gates that seats might be obtained; for well was it anticipated that mighty hosts would throng the sacred precincts of the Tabernacle to pay by their presence the last sad token of respect to the dead leader in Israel. Therefore the scene was a remarkable one. No-

thing however, occurred to mar the solemnity of the great occasion. The hush of expectation was felt by all as they stood in the shade of the Temple block walls and all around under the sheltering trees, and one could not but feel that with the deep solemnity prevailing and the tremor of sunshine that some sweetly solemn thought brought to mind as the moments passed, he was standing on the verge of the very shadow of the valley of Death. Not, however, with any feeling of gloom because of the great bereavement the people felt they had sustained in the demise of their beloved President, because the sunlight of knowledge emanated from their hearts and beamed from their eyes that all might know they realized that their loss was his eternal gain.

And, so it was that more than an hour and a half before the services in the Tabernacle began, when the doors were opened the great auditorium was almost filled. The people continued to pour in by every door; nearly every seat was taken before ten o'clock, except those reserved for the family of the deceased and the families and friends of the highest officials of the Church. These, however, were all occupied before the appointed time for the services to begin.

Outside the building, while the crowds were pressing forward, Marshal Burton and his aids, mounted on magnificent horses, were busy directing the movements of the attendant hosts. Without and within, the scene was the same, and when all who could obtain sitting or standing room in the great building were at length in position, one could not help but in his mind revert to similar occasions in the past. Perhaps no similar scene ever surpassed this of to-day even in the camps of ancient Israel, or in the gatherings that have been depicted by historic pen from the days when Greece and Rome paid tribute to their heroes or joined in jubilee of the dead. Yet there was no pageantry or panoply of strange device, no pomp of show or bombastic sorrow; nothing but the united homage and love, tinged only with a sense of bereavement, of the whole offered in simplicity and truth; a people who were come hither from the remotest settlements where time and transportation permitted them to come; and who had loved to listen to the counsel and inspiration of him to whom they now had gathered to pay a last tribute at his bier.

It was just 10 o'clock when the body of President Woodruff was borne into the confines of the square and thence carried down the northern aisle of the Tabernacle to its central position on the dais before the stand. As the procession entered fully ten thousand people, with uncovered heads, rose in respect as the casket passed along its way, and so quiet was the rising that it seemed like the gentle rustling of autumn leaves or the soft compressment of muffled feet.

Thousands unable to gain admittance to the Tabernacle thronged and pressed around the entrances and walls in hope of hearing a word or sound from the hallowed precincts within that would touch a sympathetic chord in their responsive hearts, while thousands more lingered for hours under the kindly shelter of the numerous trees that deck and ornament the spacious grounds within the square, that they might, when opportunity arrived, join in the procession to the grave.

FROM THE HOME.

The scenes around the late home of the venerable President were such as are usual in the presence of death. The family of the deceased and the general authorities of the Church were gathered around the bier, and gentle, loving hands bore the casket to the waiting hearse. Woodruff villa was left by the cortege at twenty minutes past nine, and the procession wended its way from Fifth East to Sixth South, thence to State Street, thence north to South Temple, thence west to East Temple and proceeding round the Temple block reached the north gate of the square at five minutes past ten. The casket was then borne into the Tabernacle by six bearers, whose names are as follows: Dr. L. W. Snow, Dr. M. W. Snow, Wilford S. Woodruff, James Woodruff, Jr., Georges Scholes and Wilford Woodruff Beatie. The family of the President followed immediately behind and then came the general authorities of the Church, the Twelve Apostles and others, and the casket was placed upon the dais in front of the stand where it could be seen by the assembled thousands, who rose en masse during the proceeding.

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CEREMONIES AT THE TABERNACLE.

At 10:35, the Tabernacle being then crowded to its utmost capacity, Prof. Joseph J. Daynes rendered on the organ a march composed especially for the occasion. Its rendition was the signal for reverential attention, all seeming to feel to the greatest extent the utter solemnity of the occasion.

Of the general authorities there were present on the stand:

Counselors to the late President Wilford Woodruff, George Q. Cannon and Joseph F. Smith.

Of the Twelve Apostles: Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham O. Woodruff.

Presiding Patriarch John Smith.

Of the First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, B. H. Roberts, George Reynolds and J. Golden Kimball.

The Presiding Bishopric: Wm. B. Preston, Robert T. Burton and John R. Winder.

The Presidency of the Salt Lake Stake of Zion.

President George Q. Cannon announced the opening hymn on page 357 of the L. D. S. hymn book, commencing as follows:

Thou dost not weep, to weep alone;
The broad bereavement seems to fall
Unheeded and unfelt by none;
He was beloved, beloved by all.

The hymn was sung with much pathos and feeling by the Tabernacle choir, after which Elder F. D. Richards, of the Quorum of the Apostles, offered prayer. It was a fervent offering, replete with thankfulness to God the Father for His many blessings unto the Latter-day Saints; for

His having raised up such a faithful and devoted servant as President Wilford Woodruff, and for the great good that he was enabled to do while sojourning here upon earth. Elder Richards invoked the blessings of God upon the bereaved family and especially upon President Woodruff's son Owen who had been called to the holy Apostleship, and asked that he might be a man of God, like his father, unto the family.

Elder George D. Pyper and the choir sang the hymn:

O my Father, Thou that dwellest
In the high and glorious place,
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation
Did my spirit once reside,
In my first primeval childhood
Was I nurtured near Thy side.

During the musical exercises, the inscription, Being Dead Yet Speaketh, was displayed by means of electric lights, the same appearing just over a life-size likeness of President Woodruff and having an excellent effect.

PRESIDENT JOSEPH F. SMITH

was the first speaker. He said in substance: It would be superfluous for him to attempt to enter into an historical relation of the great events of the life of our own great President, Wilford Woodruff. It would also seem unnecessary for him to attempt to eulogize his character and labors as a husband, a father, and a servant of God, because his life was so well known to the people. President Woodruff was the fourth in succession who had occupied the exalted position of President, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints upon the earth. It was the speaker's privilege, when a child, to witness the funeral services over the remains of the first President, Joseph Smith, and to know him as a child may know a man. He was absent in England on a mission at the death of President Young, and was unable to attend the services of John Taylor. But he was glad to be present on this occasion, and to have the privilege of mingling his words and tears with those of his brethren over one of the late Presidents, whose labors had been so blessed to the people of God. He was thankful for the privilege of associating with the four Presidents of the Church, from his youth to his manhood. He was intimately associated with Brigham Young, and had the benefit of his wise counsel; and in his intimate associations with Presidents Taylor and Woodruff, he had experienced great joy, and had found them to be all that the people of God held them up to be before the world. Those who thought that these men had sinister motives and were not actuated by the purest desires, had been greatly deceived, or exceedingly ignorant. No men with whom he had been associated had lived purer lives. They had not sought to build themselves up, but to save souls and to establish truth in the earth. They had been sincere in their convictions, and in the inspiration they had received from God. Of this, he was a living witness that Joseph Smith had been raised up to usher in the dispensation of the fulness of times. President Woodruff had shown

his greatness in giving out his life's labor to the establishment of this testimony in the earth. The day would soon be passed when infidel tongues would ridicule the claims of the Church of Christ, and the work of such men as President Woodruff would soon be established and acknowledged in the world; for he had exemplified all its truths and principles in his life, manifesting his faith and knowledge by his works. For he had recognized the fact that in the light of this knowledge, his whole trust and duty was to show his faithfulness to it.

Joseph Smith the Prophet was misunderstood by the world, and was not permitted to live beyond his young manhood, but his name was worthy of all honor, for he was raised up of God, and was not an impostor, a deceiver, or deceived. Men might imagine what they would but there were many thousands of people who could testify of their own knowledge, through the testimony of the Holy Ghost, that he was raised up by the Lord to usher in the glorious coming of the kingdom of God. This in order that men might be enlightened, for the glory of God is intelligence; that men and women might be brought to a knowledge of the truth. This perfect knowledge was to be brought to their souls through the ministration of the Holy Spirit, which bears record of the things of God; by which even the ignorant fishermen who followed our Lord, might know that Jesus is the Christ. Only by this means could such a knowledge be obtained.

The speaker paid a strong tribute to President George Q. Cannon, Lorenzo Snow and Franklin D. Richards, and their faithfulness to the Presidents who had passed away. Of President Woodruff, he said he did not think he had any feeling in his heart to injure any man, but he had labored to do good in the world. No greater work had he done than in the exemplification, in his life, of all the principles he had espoused, and in his integrity to his brethren in all conditions. He was made of the material of which martyrs are made; for he faced death many times for the sake of his brethren and the cause of Zion, and never quailed in the face of danger, no matter who of his associates may have proved themselves traitors.

President Smith hoped that he and all others might follow in all their lives the path marked out by our deceased President. He prayed for the blessings of God on the bereaved family, that they might follow the life work of their great leader, in which case their salvation would be sure.

A solo and chorus entitled, Beautiful City, was then sung by Sister Maggie C. Hull and the Temple choir, under the leadership of Prof. C. J. Thomas.

### PRESIDENT SNOW SPEAKS.

President Lorenzo Snow then spoke. He said he was very much pleased and delighted to see such a vast multitude assembled for the purpose of honoring President Woodruff. He had been acquainted with President Woodruff for 62 years, a good portion of the time quite intimately. All that has been said of him was fully worthy of the life which he had led. President Snow did not feel as some perhaps felt, that the passing of one into another sphere of action, was a disaster. Such a change had been

decreed from the beginning. There were periods in the lives of people that were highly important and one was the preparation for entrance upon this sphere of action and to discharge certain duties so as to gain for themselves an exaltation in the kingdom of God. President Woodruff had fulfilled his calling. His sojourn here upon earth had been as near perfection as it was possible for mankind to make it so. It was the duty of every individual to do all they could to rectify the mistakes prone to humanity. All were born subject to error and therefore perfection would not be expected of the human family. But it was possible for mankind to so order their lives as to gain for themselves an exaltation in the kingdom of God, and to be proud of the record made, when they were called into another world. President Woodruff had had such an object in view from his early manhood. He had become acquainted with the Gospel of Jesus Christ, and sought to live a life such as would entitle him to all the blessings in store for the faithful. This was a satisfaction to his family as he had left behind him an example that to follow after, would make of them honored and useful instruments in the hands of God.

President Snow spoke of the vacancy in the Presidency caused by the death of President Woodruff. Many people, said he, had been led to wonder and imagine how the affairs of the Church were to be carried on. The Gospel in its completeness, said the speaker, made provision for these changes. The work would roll on uninterruptedly as it had done, succeeding the death of the Prophet Joseph and those of President Brigham Young and John Taylor. On the death of the President of the Church, the responsibility fell upon the Quorum of the Twelve Apostles, and so it was on this occasion and ever would be. The Quorum of Apostles, said President Snow, was never as able to handle such a responsibility as it was at the present time. It was fully organized, and the brethren were in perfect union and accord with each other, and faithful and devoted to the trust reposed in them. Presidents Cannon and Smith were men of God, full of faith and devotion to the cause, and their work in rolling on the kingdom would be greatly appreciated and felt. There was no danger as to the outcome of the work of God. It had been established for a purpose and that purpose would be accomplished, and the Church progress and increase in the earth, no matter how many of the authorities were called to another sphere.

ELDER FRANKLIN D. RICHARDS

of the Council of the Apostles, followed. So far as one man could enter into the feelings of another, he felt to adopt as his own the words of his brethren regarding the greatness and goodness of our late President. He spoke of the first time he met Wilford Woodruff, and stated that he was impressed very strongly with the directness and simplicity of his character, and his perfect guilelessness. He had been a great exemplar of the work in which he had been engaged, in his implicit obedience to the dictates of the Spirit. This had been one of the great features of his life. Another had been the keeping of a diary of his actions and the history of the Church, from his first connection with it to the day before his death, which would be most valuable as a compendium of the progress of the work.

Elder Richards urged the Elders to follow the example of President Woodruff in this regard. His healing power had been strongly manifested on many occasions, one striking instance being related by the speaker.

Although at the death of the three former Presidents, not all the Apostles had been permitted to be present, yet on this occasion, the speaker was pleased to announce, all the members of the quorum were present.

President Woodruff's enemies had been led to become his friends. He had assisted in the building and dedication of the Temples, had established an honorable family in the earth and had performed great missionary labors in different parts of the world. He had been a mighty fisher of men bringing into the Church almost 2,000 persons. He and Heber C. Kimball had established the greatest records in this respect, in the Church. The speaker closed expressing the hope that the Saints would emulate the worthy example of the departed, and that their works might be as honorable and their end as blessed as his.

### PRESIDENT GEORGE Q. CANNON.

President George Q. Cannon began his remarks by reading a portion of the 76th section of the Doctrine and Covenants concerning the resurrection of the just. In standing up to address the Saints, said he, it was only because he knew he would have the faith and prayers of those assembled. In the passing away of President Woodruff, a man had gone from our midst whose character was probably as angelical as that of any person who had ever lived upon the earth. We shall ever miss him, said President Cannon. His family will ever miss him, as to them he was the all in all, an honored and respected husband and father.

In the death of such men, said President Cannon, it was a consolation to know that they left behind them the keys of the Priesthood which they held, thus permitting the rolling on of the work of God. President Woodruff was an unassuming man, very unaffected and childlike in his demeanor. He did no man an injury, nor was he too proud, even in his Apostolic calling, to toil as other men toiled. His traits and characteristics were ennobling, and so energetic was he that nothing was too burdensome for him even in his advanced years.

President Cannon felt that too much could not be said in praise of President Woodruff. He was of a sweet disposition and possessed a character so lovely as to draw unto him friends in every walk of life. He would no more do a wrong than he would commit suicide. He was straightforward in all his dealings with his fellow man, and never shirked an obligation. He was free, sociable and amiable in every respect. No jealousy lurked in his bosom. He looked upon all mankind as his equals and was one who cherished the most profound respect for all with whom he associated. He was gentle as a woman and his purity was like unto that of the angels themselves. In spite of his high and holy calling, he displayed no dignity, was unpretentious, unassuming and his character and life were as transparent as glass. He hid nothing from his brethren, but was candid, outspoken and free to all.

President Cannon spoke of a remark made by President Woodruff some time ago. In his office one morning he remarked, "I'm growing old," the statement being occasioned through the greater ability of a strong, wiry grandson in hoeing potatoes. So industrious was President Woodruff, that he felt he was growing old because those stronger and younger could outdo him in cultivating the garden. President Woodruff labored freely and gratuitously in the ministry. With him it was a labor of love, his only hope of reward being in the hereafter when he would be called upon to give an account of his stewardship. For years he lived on his 20-acre farm and took pleasure in beautifying his surroundings and wresting from the earth, the elements to sustain life. He was a great correspondent, and his children and grandchildren loved to write to him. He kept a complete account of his life's doings, and even up to the day he was stricken down, his journal told of his work of the day before.

In the ministry, said President Cannon, President Woodruff had accomplished a great deal. He had traveled thousands of miles, preached the Gospel to thousands of people, and succeeded in bringing a great many into the Church. He had left behind him a monument of good that time could not efface or obliterate. His was a life well spent, fraught with good deeds, actuated by a noble purpose.

President Cannon referred to the last days of President Woodruff on the earth. He was pleasant and cheerful to the end. With the speaker he attended a banquet given by the Bohemian club of San Francisco to one of its members. At it he was asked to speak and did so. This was on Saturday, the 27th inst. On Sunday he attended meeting in San Francisco, and Monday went out riding. Tuesday and Wednesday he spent writing, and on Thursday the fatal attack came on, which ended in his death on Friday morning. His end was calm and peaceful. He passed away as one sleeping..

Referring to the death of President Woodruff away from home, President Cannon stated that it was his desire to go away. He was so concerned in the speaker's health that he thought such an outing was necessary. He himself had been benefitted previously in going to the seacoast, and it was his desire to accompany President Cannon on this occasion. His passing away, though quite unexpected, was a gradual sinking into an eternal sleep.

President Woodruff was a man of God. He had finished the fight and had been called hence to mingle with his brethren, and to receive his well-earned reward. He was a heavenly being. It was heaven to be in his company, and his departure from this sphere of action, robs the community of a great and good man, and one who fully merited all the blessings promised to those who remain true and steadfast unto the end. The speaker had been privileged to witness the departure from earth of Presidents Young and Taylor. They, too, were righteous men, entitled to a full bestowal of heavenly blessings.

Concluding, President Cannon invoked the blessings of God upon the Twelve Apostles and upon all who held responsible positions in the Church, that their lives might be fraught with good deeds and noble

examples, such as those characterizing the life and labors of President Wilford Woodruff.

The choir sang President Woodruff's favorite hymn:

God moves in a mysterious way.

The closing prayer was offered by Elder Brigham Young of the quorum of the Twelve Apostles, and the immense audience dispersed to take up their places in the order of procession, the congregation marching out in order to a selection on the organ by Prof. J. J. Daynes.

[TO BE CONTINUED.]

## CONFERENCE APPOINTMENTS.

THE conference meetings of the various Conferences in the British Mission will be held on the following dates:

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| Norwich | October 16, 1898. |
| London | October 23, 1898. |
| Nottingham | October 30, 1898. |
| Sheffield | November 6, 1898. |
| Manchester | November 13, 1898. |
| Leeds | November 20, 1898. |
| Newcastle | November 27, 1898. |
| Scottish | December 4, 1898. |
| Irish | December 11, 1898. |
| Liverpool | December 18, 1898. |
| Birmingham | January 8, 1899. |
| Bristol | January 15, 1899. |
| Welsh | January 22, 1899. |

In making arrangements for halls in which to hold the meetings, the Presidents of the conferences will please see that definite arrangements are made in regard to heating and lighting, as failure in this respect in the past has often resulted in misunderstandings with the proprietors, which have been very unpleasant.

In cold weather and especially in large halls, the fires should be made at least an hour previous to the assembling of the congregations.

## DIED.

OWENS.—At Iona, Bingham County, Ida., at 5 p.m., Saturday, August 13, 1898, of dropsy, Cadwallder Owens, aged 73 years. Deceased was born December 27, 1824, at Merionithshire, North Wales, and joined the Church in his native land, being baptized October 28, 1848, and emigrated to Utah in 1849 with Captain Dan Jones, arriving in Salt Lake City in the fall of that year. He died a faithful Latter-day Saint.

HAYNES.—At Tooele City, Tooele County, Utah, August 25, 1898, Ann Frances Haynes; born January 6, 1810, at Lenton, Lincolnshire, England.

THERE is no worse fate possible for a man in this life than to be compelled to live with a self that he does not respect.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 29, 1898.

## EDITORIAL NOTES.

THE following letter from Elder Theodore Nystrom under date of August 31, 1898, gives a graphic account of his recent labors in the city of Paris and the conditions prevailing there.

DEAR BROTHER:—

In compliance with your request I herewith present a report of my labors in Paris together with a few observations on the laws, customs and conditions there existing. I reached Paris May 18, 1898, having been called to labor there by President Bowman of the Swiss Mission. So far as I am aware there was then only one member of the Church in that city—Sister Cecelia Giauque of Prêles, Switzerland—who has since returned home. A room was engaged at number 5 Rue Papillon and until the time of my release (August 18) I worked as best I could to find friends and spread the Gospel message. I am sorry to say that I was unsuccessful in making any converts, though I did find a few sincere persons who were willing to listen to me. Among whom might be mentioned:

Mrs. Gauchat and daughter, 328 Rue St. Jacques;
John Bremmer, (Universal Cheviot House) Avenue de l' Opéra;
Madame Adam and friend (name unknown), Rue Legendre 62;
Mrs. Armaud, Rue Saffroy 11, and
Mrs. Hulbrouner, Rue Papillon 5.

Also many Salvation Army officers whose names for the most part I do not know were very friendly and seemed disposed to regard our teachings in a favorable light.

I held but one meeting—at Rue St. Jacques number 328, August 7,—but had many private conversations on the principles of the Gospel.

Paris is strongly catholic, but as a rule the people are not religiously inclined, and meetings of all sects were very poorly attended, still I believe there are many honest souls in that great city who will some day embrace the Gospel. Owing to the French nature special methods will have to be adopted by Elders who may labor there to conform to these peculiarities. The Frenchman is not fond of foreigners and therefore a native-born missionary would be much better received than a stranger. He does not enjoy your visiting him unless he invites you to do so, and he would not be favorably disposed toward house to house tracting. All this makes imperative public meetings in comfortable halls in a respectable quarter of the city, conducted by good speakers—natives if possible. In any event the one who presides at such meetings ought to be a native. Judicious advertising should also be done.

The law officially recognizes but three religious organizations, viz: Catholic, Jewish and National Protestant, but all sects have full liberty to prosecute their labors so long as they conform to the general laws governing the public in general. Open-air meetings are not allowed, and meetings attended by more than 30 persons must be sanctioned by the Prefect of Police. If regular meetings are held at stated intervals it is sufficient to notify that officer of the fact and obtain his approval. His address at present is, 36 Quai des Orfèvres (Palais de Justice), hours 10 to 4 He has no authority to refuse to sanction meetings unless serious disturbances have resulted from them, and even then he rarely interferes further than to advise a temporary suspension. Police protection may always be obtained and our greatest opponents will not be found among the officers of the law. However avoid calling on the police under all circumstances unless positively necessary, as in France the police are not respected nor feared and often suffer severely at the hands of mobs. The people behave much better when not under restraint, and you can always touch a Frenchman by appealing to his sense of justice and honor but rarely by appealing to the law. It would be advisable for any Elder who might labor here to present his passport and register at the office above mentioned within 15 days after his arrival. It is not absolutely necessary unless he intends to hold public meetings of more than 30 persons, but it is advisable to do so, and thereby recognize the authority of the law. Avoid politics, in season and out of season!! Don't express any opinion on governmental matters—and in no event an unfavorable opinion.

As before stated, I repeat, let the presiding missionary be a native Frenchman if possible—even if he knows little about the Gospel, as a native can do almost anything where a foreigner would not be permitted to.

With kind regards and thanking you very kindly for your many favors towards me, I remain,

Your brother in the Gospel,
THEODORE NYSTROM.

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IN a private letter just received from Apostle Anthon H. Lund we learn that the First Presidency of the Church has again been organized with Lorenzo Snow as President, who chose as his counselors George Q. Cannon and Joseph F. Smith. Franklin D. Richards succeeds President Snow as President of the Twelve Apostles.

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RELEASES.—Elders Peter G. Johnston of the Irish Conference and Robert McKinley of the Scottish Conference have been honorably released to return home on October 6, 1898, on account of failing health.

Elders A. J. Grant of the Birmingham Conference, Edward E. Pike of the Cheltenham Conference, Wm. O. Mawson of the Leeds Conference, Geo. H. Budd of the Sheffield Conference, Brice W. Sainsbury of the London Conference and Alexander Faddies of the Scottish Conference have been honorably released to return home, and will sail from Glasgow on October 27, 1898.

# THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 594.*]

CHAPTER VI (CONTINUED).

MR. YOEWELL says: "Though Irenaeus and Tertullian, in their testimonies, do not expressly mention Paul, yet the conversion of Britain to Christianity is acknowledged by both; and the planting of Christianity in Spain, and in the Celtic nations is recorded as the work of the apostles and their disciples. It is important as well as interesting to find such writers speaking of their proximity to the apostolic era, and consequently of the perfect competency of their testimony. 'We are but of yesterday,' says Tertullian, 'yet we have filled your empire, your cities, your islands, your castles, your corporate towns, your assemblies, your very camps, your tribes, your companies, your palace, your senate your forum. Your temples alones are left to you.' (Apologet c. 37.) 'We constitute,' he elsewhere says, 'almost the majority in every town.'"

Origen,* A. D. 230 triumphantly asks: "When before the coming of of Christ did the land of Britain agree in the worship of God? When did the lands of the Moors? When did the whole world together? But now, by means of the churches which occupy the extent of the whole world, all the earth shouts with joy to the God of Israel." (In Ezek. Hom. IV.) And again, "The power of our Lord and Savior is both with these in Mauritinia, and with all who under the sun have believed in his name." (In Luc. Hom. VI.)

Arnobius,† speaks admiringly of the rapidity with which the word of God had reached the Indians in the East and the Britons in the West. (In Psalm 147).

Eusebius‡ (A. D. 325-340) in speaking of the labors of the Apostles among the nations—the Romans, Persians, Armenians, Partheans, Indians,

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* Origen.—Born probably at Alexandria, in 185 or 186 A. D.; died at Tyre, probably 253. One of the Greek fathers of the church. He was educated at Alexandria, and was the head of the celebrated catechetical school in that city from about 211 until 231 or 232, when for obscure reasons he was degraded by the synod from the condition of a presbyter to that of a layman. He afterward founded a school at Caesarea. He was imprisoned in the Decian persecution in 250. He was an extremely prolific author, and wrote on a great variety of subjects pertaining to theology.

† Arnobius.—There were two Christian writers of that name. One born in Numidia, lived about 300. The other an ecclesiastic of Gaul, living in 460, who wrote a "Commentary on the Psalms." Mr. Yoewell attributes the extract to the first named. Possibly this is an error.

‡ Eusebius.—Born probably at Caesarea, Palestine, about 264 A. D.; died there about 349. A celebrated theologian and historian, sometimes called "the Father of Church History." He was appointed Bishop of Caesarea about 315, and in 325 attended the council of Nicaea, where he was appointed to receive the Emperor Constantine with a panegyrical oration, and to sit at his right hand.

Scythians, particularly states that "some passed over the ocean, to those which are called the British Isles." (Book 3—Evangelical Demonstrations.)

Jerome,* A. D. 392, says, "Paul preached the gospel in the western parts." (De script. Eccles.) Again he writes, "One may find the way to heaven with the same ease in Britain as in Jerusalem." (13th Epistle to Paulinus.) Also when speaking of the churches in Gaul, Britain, Africa, etc., he states, "All these churches worship the same Christ, and are governed by the same standard of faith."

John Chrysostom† A. D. 398, in several parts of his writings refers to the faith of the British Church at this period. "The Britannic Isles," he says, "which lie beyond this sea (those, I mean, lying in the very ocean,) have felt the power of the word: and even there churches are built, and altars erected." (Tome vi. p. 635.) Again "Whether you go to the ocean, even to the British Isles, or sail to the Euxine Sea, or go to the North, you will hear them everywhere teaching wisdom out of the Scriptures, each indeed differing in voice, but not in faith—in language, but not in sentiment:" Tome viii. p. 3. So again, "To whatever quarter you turn—to the Indians or Moors, or Britons, even to the remotest bounds of the West, you will find this doctrine: 'In the beginning was the word,' and with it all the means of holiness of life."

Theodoret‡ (A. D. 423-460) observes: "When Paul, dismissed by Festus, was by him sent to make his appeal at Rome, and after a hearing acquitted, he traveled into Spain, and thence making excursions into other nations, he brought to them the light of the gospel." And elsewhere, speaking of the nations converted by the apostles, he expressly names the Britons; and on Psalm cxvi. he says, "The blessed apostle St. Paul teaches us, in a few words, how many nations he carried the sacred doctrines of the gospel; so that from Jerusalem round about unto Illyricum, he fully preached the Gospel of Christ. He went afterwards also to Italy and Spain, and carried salvation to islands that lie in the ocean."

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* Jerome.—A prominent father of the Latin Church. Born at Stridon, Pannonia, Hungary, about 340. Died at Bethlehem 420. He studied at Rome under Donatus the grammarian and Victorinus the rhetorician. In 373, during a journey through the Orient, he was attacked with a severe illness, on recovering from which he devoted himself to an ecclesiastical life. He became a presbyter at Antioch in 379, and in 382 removed to Rome, where he became secretary to Pope Damasus. After the death of this pontiff he entered a monastery at Bethlehem. He published a Latin version of the Bible, known as the Vulgate.

† John Chrysostom.—Born at Antioch, Syria, probably in 347 A. D.; died near Comana, Cappadocia, September 4, 407. A celebrated father of the Greek Church. He was preacher and prelate at Antioch, was patriarch of Constantinople 398-404, and was exiled to Cappadocia 404-407.

‡ Theodoret.—Born at Antioch about 390; died about 457. A Greek theologian, church historian, and exegete; a member of the school of Antioch. He became bishop of Cyrus or Cyrrhus (near the Euphrates) about 423; was deposed about 448; and was restored by the council of Chalcedon in 451. He wrote commentaries, controversial works, a continuation of the history of Eusebius, lives of ascetics, letters, etc.

Venantius Fortunatus* (A. D. 560-600) says, "St. Paul passed over the ocean to the island of Britain, and to Thule,† the extremity of the earth." (Vita S. Martini, Lib. 3.) Sophronious asserts "St. Paul visited the island of Britain."

The testimony of Nicephorus has already been given‡. On the strength of the statements of the above quoted and many other ancient authors—Camden,§ Ussher, Stillingfleet, Gibson,‖ Godwin,** Rapin, Burgess,†† Loomes and others of modern times have all come to the conclusion that Paul was one of the founders of the British Church.

Dr. Parry thus summarizes the statements of the ancient writers:

"Both Tertullian and Origen speak of Christianity as having made its way into Britain, and they do not represent its introduction as a recent event; so that it may be presumed to have taken place long before their time. The former says, 'that there are places among the Britons which were inaccessible to the Romans, but are yet subdued by Christ.' The latter says, 'The power of God our Savior is even with them in Britain, who are divided from the world.' It was usual with the ancients, long before Origen's time, to speak of Britain as *divided from the world.* Even King Agrippa, according to Josephus, in his speech to the Jews at Jerusalem, about the beginning of the revolt, uses a similar language. Eusebius is more explicit; speaking of the pious labors of the apostles, he declares that some of them had passed over the ocean, and preached to those which are called the Britannic Islands. From his connection with the Imperial Court, and his intimacy with the Emperor Constantius, who was himself a native of Britain, he may well be supposed to have possessed the best information; and much of his reasoning depends upon the truth

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* Venantius Fortunatus.—Born at Ceneda, near Treviso, Italy, about 530; died after 600. A Latin poet, Bishop of Poitiers. He was the author of 300 hymns.

† Thule.—The name given by Pytheas of Marseilles to a region or island north of Great Britain, the position of which has been for more than two thousand years the subject of investigation and a matter of controversy. Some suppose Thule to have been the Orkney and Shetland Islands; others that it was Lapland.

‡ Chapter 3.

§ Camden, William.—Born at London, May 2nd, 1551; died at Chiselhurst, Kent, Nov. 9, 1623. A noted English historian and antiquary. His chief works are "Britannia" (1586) "Annales rerum Anglicarum et Hibernicarum regnante Elizabetha" (1615).

‖ Gibson, Edmund.—Born at Bampton, Westmoreland, England, 1669; died at Bath, England, Sept. 6, 1748. An English prelate and author. He became bishop of Lincoln in 1715, and in 1723 was translated to the see of London. His chief work is "Codex Juris Ecclesiastici Anglicani" (1713).

** Godwin, Francis.—Born at Havington, Northamptonshire, England, 1561; died 1633. An English bishop and author. He was appointed bishop of Llandaff in 1601, and was translated to the see of Hereford in 1617. His chief work is "A Catalogue of the Bishops of England" (1601).

†† Burgess, Thomas.—Born at Oldham, Hampshire, England, Nov. 18, 1756; died at Salisbury, England, February 19, 1837. An English clergyman, bishop of St. David's and later of Salisbury. He wrote "Considerations on the Abolition of Slavery" (1789), etc.

of the above allegation, it is natural to presume that he was well assured of the fact. Theodoret, also, another ancient and respectable historian, expressly names the Britons among the nations whom the Apostles (the fishermen, publicans and tent makers, as he calls them) 'had persuaded to embrace the religion of Him who was crucified.' To these testimonies may be added that of Gildas,* the earliest of the British historians. According to him, the Gospel began to be published at the time of the memorable revolt and overthrow of the Britons under Boadecea (A. D. 60 or 61), and was followed by a long interval of peace. Speaking of this revolt, with its disastrous termination and consequences, Gildas adds, 'In the meantime, Christ the true Sun afforded his rays, that is, the knowledge of His precepts, to this island, benumbed with extreme cold; having been at a great distance from the sun, not the sun in the firmament, but the Eternal Sun in heaven."†

"'That St. Paul did go to Britain," says Dr. Burgess, late Bishop of Landaff, 'we may collect from the testimony of Clemens Romanus, Theodoret and Jerome, who relate that, after his imprisonment, he preached the Gospel in the western parts; that be brought salvation to the islands that lie in the ocean; and that, in preaching the Gospel, he went to the utmost bounds of the West.' What was meant by the West, and the islands that lie in the ocean, we may judge from Plutarch, Eusebius, and Bicephorus, who call the British Ocean the Western; and again from Nicephorus, who says that one of the Apostles went to the extreme countries of the ocean, and to the British Isles; but especially from the words of Catullus who calls Britain 'the utmost islands of the West;' and from Theodoret, who describes the Britons as 'inhabiting the utmost part of the west.' When Clement, therefore, says that Paul went to the utmost bounds of the West, 'we do not conjecture,' says Calmet‡ 'but are sure that he meant Britain, not only because Britain was so designated, but because Paul could not have gone to the utmost bounds of the west with-

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* Gildas.—The earliest British historian whose works have come down to us. He is known as St. Gildas the Wise. From what he himself states it is probable that he was born in A. D. 520. He is supposed to have been educated at the college of Lantwit Major, Glamorganshire. In his works he complains bitterly of the corruptions of the clergy in his days. From his numerous quotations of the Old and New Testaments it is evident that their contents were carefully studied in the early British colleges.

† Another translation gives the passage as follows.—"Meanwhile these islands, stiff with cold and frost, and in a distant region of the world, remote from the visible sun, received the beams of light, that is, the holy precepts of Christ, the true Sun, showing to the whole world his splendor, not only from the temporal firmament, but from the height of heaven, which surpasses everything temporal, at the latter part, as we know of the reign of Tiberius Caesar, by whom his religion was propagated without impediment, and death threatened to those who interfered with its professors."

‡ Calmet, Dom Augustin.—Born at Mesnil-la-Horgne, near Toul, France, Feb. 26, 1672; died at Paris, Oct. 25, 1757. A noted French Benedictine scholar and biblical critic. He was the author of numerous works, including "Commentaire sur tous les livres de l'Ancien et du Nouveau Testament" (1707-16), a "Dictionnaire historique, critique et chronologique de la Bible" (1722-28).